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THE

SUBLIME READER:

Liturgies - England, Ch. of
OR
Particular Services &

The MORNING and EVENING SERVICE of the CHURCH ſo POINTED, and the EMPHATICAL Words throughout ſo MARKED, as to diſplay all the BEAUTY and SUBLIMITY of the Language, and render it, with the leaſt Attention, impoſſible to be read by the moſt injudicious Reader, but with Propriety.

1.

WITH

REMARKS ON THE SERVICE,

AND

NOTES OF GENERAL USE.

By the Rev. Dr. JOHN TRUSLER.

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ADVERTISEMENT.

DR. TRUSLER, ſenſible that the Clergy, in general, are Men of ſenſe and diſcernment, and, capable of reading the Service with propriety, without any ſuch aſſiſtance as is here offered; would not have preſumed to have given this Edition of the MORNING and EVENING PRAYERS, with any other view than that of preventing errors, from occaſional inattention. In public congregations, it is impoſſible, but that the attention of the moſt devout Miniſter muſt, occaſionally, wander from the buſineſs he is upon. Diſturbances of any kind, irreverent or irregular conduct in the people, abſence of pariſhioners, their coming in after the Service is begun, and, many other cauſes, will tend, at times, to take off his attention from the Office he is engaged in, and, make him, in a degree, forget himſelf. To prevent this, the parts appropriated to the Miniſter are, throughout the book of the Common-

Prayer, generally, marked; and, indeed, where they are not marked, as in the TE DEUM, and, the Pſalms, &c. how common is it for the Miniſter to miſs a verſe, and, read that which ſhould have been read by the people? The ſame reaſon holds good for marking the emphatical words, as it will not only point out to the injudicious reader where the Emphaſis ſhould be laid, but, will prevent, in the moſt careful reader, any error that may ariſe, by taking off the eye, or, by any involuntary wandering of the mind. In pointing and marking the Language, he begs leave to ſay, that he has not been careleſs, but, has ſtudied the true meaning, and, if, in ſome places, he varies from the general reading, he flatters himſelf the variation will riſe from a different mode of expreſſing the ſame ſenſe, or on a thorough inveſtigation of the Sentence, from his having conſidered the Subject, perhaps, with a little more attention than is commonly done. The Language of the Common-Prayer is highly finiſhed, and it is to be regretted, that its Sublimity ſhould ever be loſt in the reading.

SOME

SOME

GENERAL OBSERVATIONS.

THERE being no expletives or unneceſſary words crammed into the language of the Common-Prayer, for the purpoſe of ſmoothing or ſoftening it, or, making the periods, as in modern compoſition, flow round and harmonious; but, the whole having been well ſtudied to expreſs, in the ſublimeſt manner, the thoughts and ſentiments it is meant to convey; we are not to ſuppoſe any words here to be uſeleſs: of courſe, where an Epithet precedes a Subſtantive, it is, there, placed to denote the quality of that Subſtantive; and, although the Subſtantive is that, on which the ſtroke of the voice is generally to be laid; the Adjective or Epithet ought not to be loſt under that ſtroke, but, ſwelled. To point out this, where a Subſtantive is preceded by an Epithet, the Epithet is printed in Italicks and the Subſtantive in capitals, to denote, that, though a ſtreſs is to be laid upon the Epithet, the chief Emphaſis or ſtroke of the voice ſhould fall upon the Subſtantive. As, for example; in the words, "*pure* HEART, and, *humble* VOICE," at the end of the Addreſs to the people, before the general Confeſſion; we being deſired to accompany the Miniſter, not only with *heart* and *voice*; but with a *pure* HEART, and, *humble* VOICE.

In

In the Engliſh language, though the conjunctives, *and*, *but*, *for*, *or*, &c. connect the different parts of a Sentence together, and, in the pointing, have ſeldom been followed with a Comma; yet, in the Language before us, where the words, following theſe conjunctives, expreſs ſomething diſtinct from the words before them, I have placed a comma after each; denoting, that a ſmall pauſe ſhould be made at ſuch commas, though we, by no means, ſhould draw our breath: As, for example, in the laſt paſſage of the Lord's Prayer, "for, *thine* is the *kingdom*, and, the *power*, and, the "*glory*." Indeed a comma following a word, if we pauſe the leaſt upon it, gives a degree of emphaſis to the word preceding that comma. It is very neceſſary, therefore to place the ſtops judiciouſly.

Where a black line—follows a word, it denotes a pauſe of greater length.

The Collects, in general, are divided into three parts. The Invocation, the Supplication, and the Termination, general to all prayers. And, as to read them with a degree of Solemnity, the voice ſhould be a Key lower in the Supplicatory part, than either in the Invocation or Termination, I have divided each of theſe parts from the other, by a black line, that the reader may ſee it with the firſt glance of his Eye.

I believe it is univerſally underſtood that the voice is gradually to fall to the cloſe of a period; but that where there is a note of Interrogation or Admiration, it is to be kept up to the end.

THE

THE

MORNING SERVICE.

WHEN the wicked man turneth away from his *wickedneſs*, that he hath committed: and, doth *that* which is lawful and right; he ſhall *ſave* his *ſoul* alive.

Enter not into *judgement* with thy Servant, O *Lord!*---for, in *thy* ſight ſhall *no man living* be juſtified.

If---we ſay, that we have no *ſin*, we *deceive* ourſelves, and, the *truth* is not in us; but, if we *confeſs* our ſins, *He* is faithful, and, juſt, to *forgive* us our ſins, and, to *cleanſe* us from all unrighteouſneſs.

The Exhortation. (1)

Dearly beloved *brethren*, the *Scripture* moveth us, in *ſundry* places, to acknowledge and *confeſs* our manifold *ſins* and wickedneſs; and, that we ſhould not diſſemble nor *cloke* them before

In order to render this Edition of the Morning and Evening prayer of general uſe, the following remarks on the Service, and directions for our deportment and conduct, are added by way of Notes.

A ſhort Prayer, ſomething of the following kind, ſhould be ſaid, on our Entrance into Church, when we arrive at our ſeats.

Suffer me, O Lord, a miſerable Sinner, to fall down and worſhip thee; make me a clean heart, and renew a right ſpirit within me; ſettle my wanderings, ſtrengthen my devotion, and accept the offerings of an humble heart. Hear me, gracious Lord, for thine only Son, Jeſus Chriſt's ſake! Amen!

Your Entrance into Church ſhould be humble, modeſt, quiet and ſedate; remembering, you are treading upon hallowed ground, and in the preſence of a Superior Being, who truly examines into the minuteſt parts of our conduct.

(1) During the reading of this exhortation, (in which the Miniſter, beſides moving us to confeſſion, reminds us of all the ſolemn ends of our Meeting, to which *that* is preparatory, namely, "to render thanks to God and ſet forth his "moſt worthy praiſe" as in the Pſalms; "to hear his moſt "holy word" read to us in the leſſons; "and to aſk thoſe "things that are neceſſary as well for the body as the ſoul," provided for us in the Collects and Litany), the people ought to liſten ſtanding, and not ignorantly repeat the words after him. The people are, by no means, to repeat the words after the Miniſter, except where it is expreſsly enjoined them, as in the Confeſſion, the Lord's Prayer, the Creed, &c. but at the cloſe of the ſeveral prayers, anſwer *Amen!* devoutly.

before the face of Almighty *God*, our heavenly *Father*, but, *confeſs* them, with an *humble*, *lowly*, *penitent*, and, *obedient* heart; to the end, that we may obtain *forgiveneſs* of the ſame, by *his* infinite *goodneſs* and *mercy*. And, although we ought, at *all* times, humbly to *acknowledge our ſins* before *God*, yet, ought we, moſt *chiefly*, ſo to do, when we *aſſemble* and meet together, to render *thanks* for the great *benefits* that we have received at *his* hands, to *ſet forth* his moſt worthy *praiſe*, to *hear* his moſt holy *word*, and, to *aſk* thoſe things which are *requiſite* and *neceſſary*, as well for the *body* as the *ſoul*. *Wherefore*, I pray and *beſeech* you, as *many* as are here preſent, to *accompany* me, with a *pure* HEART, and *humble* VOICE, unto the *throne* of the heavenly *Grace*; *ſaying*, after me,

A general confeſſion (2), to be ſaid by the whole congregation, after the Miniſter, all kneeling.

Almighty, and, moſt *merciful* FATHER!---we have erred and ſtrayed from *thy* ways, like loſt ſheep;---we have followed, *too much*, the devices and deſires of our *own* hearts;---we have offended againſt *thy* holy *Laws*;---we have left *un*done thoſe things, which we *ought* to have *done*; and, we have *done* thoſe things, which we ought *not* to have done;---and, there is no *health* in us;---But thou, O *Lord*, have *mercy* upon us *miſerable* OFFENDERS!---Spare thou *them*, O *God*, which *confeſs* their faults!---Reſtore thou *them* that are *penitent*; according to thy *promiſes*, declared unto mankind, in *Chriſt Jeſu*, our Lord!---And, grant, O moſt merciful FATHER,

(1) This ſolemn Confeſſion takes in all kinds of Sin, as well thoſe of *omiſſion* as thoſe of *commiſſion*; and whilſt every ſingle perſon makes this *general* Confeſſion with his *lips*, he may call over in his mind, his own perſonal ſins, ſuch as are known only to God and himſelf, and make a *particular* confeſſion of them with his heart; which, if particularly, though ſecretly, confeſſed and repented of, will aſſuredly be forgiven.

THER, for *his* ſake, that we may, hereafter, *live* a *godly*, *righteous*, and *ſober life*; to the *glory* of thy holy *name!---Amen!*

The Abſolution (3); to be pronounced by the Prieſt, alone, ſtanding; the people ſtill kneeling.

Almighty *God*, the *Father* of our Lord, *Jeſus Chriſt*, who deſireth not the

(3) If rightly underſtood, believed, and embraced by the confeſſing penitent, this abſolution ought to be of like Comfort to *him* as that declaration of Chriſt was to the Rich Man of the Palſy, "be of good cheer, thy ſins be forgiven "thee." Matt. ix. 2.

There are three forms of Abſolution in the Church Service, *this* now before us, that in the *Communion*, and that in the *Viſitation of the Sick*. All theſe forms are but ſeveral expreſſions of the ſame thing. For, as when a prince hath granted a commiſſion to any ſervant of his, to releaſe out of Priſon all penitent offenders whatſoever; it is the ſame, in effect, whether his ſervant ſays, By virtue of a commiſſion granted unto me, under the Prince's hand and ſeal, which here I ſhew, I releaſe this priſoner: or thus, The Prince, who hath given me this commiſſion, *he* pardons you, or laſtly, The Prince pardon and deliver you; the prince then ſtanding by and confirming the word of his ſervants; ſo it is here all one, as to the remiſſion of ſins in the penitent, whether the Prieſt abſolves him after this form; Almighty God, who hath given me and all Prieſts power to pronounce pardon to the penitent, *He pardons you:* or thus, By virtue of a commiſſion granted to me from God, *I abſolve you:* or laſtly *God pardon you*, by me, his ſervant according to his promiſe, "whoſeſoever ſins ye remit they are remitted," John xx. 23. 'Tis on this account, that the Church hath not allowed this form of Abſolution to be pronounced by a *Deacon* to whom this commiſſion is not given; but hath reſerved it to the

the *death* of a ſinner; but, rather, that he may turn from his wickedneſs and *live:* and, hath given power and *commandment* to his *miniſters*, to declare and *pronounce* to his *people*, being *penitent*, the abſolution and *remiſſion* of their *ſins:*---*He* pardoneth and abſolveth *all* them that *truly* REPENT, and *unfeignedly* BELIEVE his holy *goſpel*. *Wherefore*, let us beſeech him, to *grant* us *true* REPENTANCE, and, his holy *Spirit*; that *thoſe things* may pleaſe him, which we

the *Prieſts*, who, at their ordination, are inveſted with that authority.

Whilſt I am upon this ſubject, I muſt remind you of the neceſſity of being conſtantly at Church, before the *Confeſſion*, otherwiſe you loſe the *great* benefit of *Abſolution*; I call the benefit of Abſolution *great*, becauſe it ſanctifies all our offerings and makes us fit to go through the remaining parts of the Service. Every one, when he ſtands before God, is to be looked upon, like Joſhua the high Prieſt, "as cloath-"ed in filthy garments," but after he has confeſſed, and repented of his ſins, then the Lord ſaith to the prieſt appointed to pronounce the Abſolution, as he did to thoſe that ſtood by Joſhua, "take away the filthy garments from "him;" and to the perſon, thus abſolved, he ſaith, as he did to Joſhua, "Behold, I have cauſed thine iniquity to paſs "from thee and I will clothe thee with change of raiment," Zech. iii. 3, 4. Such therefore, as go into Church, after the Abſolution is read, however prepared and arraved in their own righteouſneſs, may look upon themſelves, ſtill, as "clothed in filthy garments," and not in a fit condition to worſhip the Lord in his holy temple.

we *do* at *this preſent*, and, that the *reſt* of our *life*, hereafter, may be *pure* and *holy*; ſo that, at the laſt, we may come to his eternal *joy*,---through *Jeſus Chriſt*, our *Lord*. *Amen!*

The people ſhall anſwer here, and, at the end of all other prayers, *Amen*.

Then ſhall the miniſter kneel, and ſay the Lord's prayer, with an audible voice; the people alſo kneeling, and repeating it with him (4), both here, and whereſoever elſe it is uſed in divine Service.

Our *Father*, which art in *heaven*; *hallowed* be thy *Name!*---Thy *kingdom*, *come!*---Thy *will* be *done*, in *earth*, as it is in *heaven!*---*Give* us, this day, our *daily* BREAD;---and, *forgive* us our *treſpaſſes*, *as* we forgive *them* that treſpaſs againſt *us*;---and, *lead us not* into temptation, but, *deliver* us from *evil*;---for, *thine* is the *kingdom*,

(4) The Church hath appointed the Lord's prayer to be ſaid by the whole Congregation, chiefly in obedience to our Saviour's Injunctions, who commanded it to be ſaid by his diſciples, whenever they prayed.

The *Confeſſion*, and *Abſolution*, followed by the *Lord's prayer*, make the whole Service, as far as this, a diſtinct *penitential Office*. We now proceed to that of *Thankſgiving*.

kingdom, and, the *power*, and, the *glory*; for *ever* and *ever!* *Amen!*

Min. O *Lord*, *open* thou our *lips!*

Anſ. And, our *Mouth* ſhall ſhew forth *thy* PRAISE.

Min. O *God*, make *ſpeed* to *ſave* us!

Anſ. O *Lord*, make *haſte* to *help* us!

All ſtanding up.

Min. Glory be to the *Father*, and, to the *Son*, and, to the *Holy Ghoſt*;

Anſ. As it was in the *beginning*, is *now*, and, *ever* ſhall be: *World without end! Amen!*

Min. Praiſe ye the *Lord.*

Anſ. The Lord's *Name* be *praiſed!*

Pſalm 95th, to be ſaid or ſung.

O *come*, let us *ſing* unto the *Lord!* Let us *heartily* REJOICE in the *ſtrength* of our Salvation!

Let us *come* before his *preſence*, with *thankſgiving*; and, ſhew ourſelves *glad* in him, with *pſalms!*

For, the Lord is a *great* God; and, a great *King*, above *all* gods.

In

In HIS *hand* are all the *corners* of the *earth;* and, the *ſtrength* of the *hills* is *his* alſo.

The ſea is *his*, and, he *made* it; and, his hands *prepared* the *dry land.*

O *come*, let us *worſhip*, and, *fall down*, and, *kneel* before the Lord, our *Maker!*

For, he is the *Lord*, our *God*; and, *we* are the people of *his* PASTURE, and, the ſheep of *his* HAND.

To-day, if ye will hear his *voice*, *harden* not your *hearts*, as in the *provocation*, and, as in the day of *temptation* in the wilderneſs;

When your fathers *tempted* me, *proved* me, and, ſaw my *works.*

Forty years long was I *grieved* with *this* generation, and, ſaid, It is a *people* that do err in their *hearts*, for, they have not *known* my ways.

Unto *whom* I *ſware*, in my wrath, that, they ſhould not enter into *my reſt.*

Glory

Glory be to the *Father*, and, to the *Son*, and, to the *Holy Ghoſt;*

As it was in the *beginning*, is *now*, and, *ever* ſhall be: *World without end! Amen!*

Here follow the pſalms, and next, the firſt leſſon (5).

Te Deum Laudamus.

WE *praiſe* thee, O *God;* we *acknowledge* thee to be the *Lord!*

All the earth doth *worſhip* thee; the *Father* everlaſting!

To thee all *angels* cry aloud; the *heavens*, and all the powers *therein!*

To thee *Cherubin* and *Seraphin continually* do cry,

Holy, *holy*, HOLY: *Lord*, God of *Sabaoth*;

Heaven and earth are *full* of the *majeſty* of thy *glory!*

The

(5) While the Leſſons are reading, we ſhould not ſuffer them to paſs away unattended to, conſidering them as a mere hiſtory, or the word of Man, but reverently liſten to them, as they are, "in truth, the "word of God," and apply what we hear; if *examples*, let theſe *lead us*; if *precepts*, let theſe teach us; if *commands*, let theſe *bind* us; if *promiſes*, let theſe *encourage* us; if *threats*, let theſe *warn* us; if *mercies*, let theſe *comfort* us; and, if *judgements*, let theſe awaken us.

The glorious company of the *Apoſtles praiſe* thee!

The goodly fellowſhip of the *Prophets praiſe* thee!

The noble Army of *Martyrs praiſe* thee!

The holy *Church*, throughout all the world, doth acknowledge *thee*,

The *Father*, of an *infinite* MAJESTY;

Thine honourable, true, and, only *Son*;

Alſo, the *Holy Ghoſt*, the Comforter!

Thou art the *King* of *Glory*, O *Chriſt!*

Thou art the *everlaſting* SON, of the Father!

When thou tookeſt upon thee to *deliver* Man, thou didſt not abhor the *Virgin's womb*.

When thou hadſt *overcome* the ſharpneſs of *death*, thou didſt *open* the Kingdom of *Heaven*, to all *believers*.

Thou ſitteſt at the *right* hand of *God*, in the *glory* of the Father.

We believe, that *thou* ſhalt come, to be our *Judge*.

We, *therefore*, pray thee, *help* thy ſervants, *whom* thou haſt *redeemed* with thy *precious* BLOOD!

Make them, to be numbered with thy *ſaints*, in *glory* everlaſting!

O *Lord*, *ſave* thy people, and, *bleſs* thine heritage!

Govern them, and *lift them up*, for ever!

Day by day, we *magnify* thee;

And, we *worſhip* thy *Name*, *ever*, world without end.

Vouchſafe, O *Lord*, to keep us *this* day, without *ſin!*

O *Lord*, have *mercy* upon us, have *mercy* upon us!

O *Lord*, let thy mercy lighten upon us, as our *truſt* is in thee!

O *Lord*, *in* thee have I *truſted*; let me *never* be *confounded!*

Here follows the ſecond leſſon.

Pſalm 100.

O, be *joyful* in the *Lord*, all ye *lands;* ſerve the Lord with *gladneſs*, and come before his preſence with a *ſong!*

Be ye *ſure*, that the Lord, he is *God*; it is *he* that hath made us, and not we, *ourſelves:* we are *his* PEOPLE, and, the *ſheep* of *his* PASTURE.

O, go your way into his gates, with *thankſgiving*, and, into his courts, with *praiſe;* be *thankful* unto him, and, ſpeak *good* of his Name!

For the Lord is *gracious*, his mercy is *everlaſting*; and, his truth *endureth* from *generation* to *generation*.

Glory be to the *Father*, and, to the *Son*, and, to the *Holy Ghoſt*;

As it was in the *beginning*, is *now*, and *ever* ſhall be: *World without end! Amen!*

The Creed, to be ſaid or ſung by the Miniſter and the people (6), ſtanding, except on ſuch days as the Athanaſian Creed is appointed to be read.

I *believe* in *God*, the *Father* Almighty, *Maker* of Heaven and Earth; And,

(6) This confeſſion of faith is directed to be made by the *whole* congregation; it not being enough for a Chriſtian to believe rightly with his heart, unleſs he confeſs the ſame openly with his mouth. Every one muſt repeat the Creeds; indeed they are ſo formed as to be rehearſed by every one in his own perſon. We do not confeſs in conjunction; ſaying, "*We* believe, &c." but each for himſelf, ſaying, "*I* believe, &c." It is not ſufficient, therefore, to let the Miniſter recite them, and for us to ſay *Amen* at the cloſe; for the Miniſter's Confeſſion *here* is perſonal, made only for *himſelf*, ſaying, as every other perſon, *I believe*; he is therefore only a *guide* to the Congregation; and the people are to follow him with an audible voice.

At the rehearſal of the Creeds there are two antient cuſtoms, *continued* in our Church, though not *enjoined*, which have been and ſtill are rejected by ſome, as ſuperſtitious, and declined by others, as inconvenient. The firſt is that of turning towards the Eaſt or Chancel, which took its riſe from hence. Before the birth of our Saviour, The Gentiles did all generally worſhip the Sun; in conſequence of which their worſhip was directed towards the *Eaſt*, the place of its riſing. After Chriſt's death, therefore, when their temples became hallowed into Chriſtian Churches, worſhipping Chriſt Jeſus, the *ſun of righteouſneſs*, they ſtill turned their faces towards the ſame place, as a ſymbolical memorial of that great "light, which was to lighten the Gentiles." For this reaſon has the form of Chriſtian Churches, from the beginning, been directed towards the Eaſt. For the ſame reaſon are men buried with their faces the ſame way. To this end, when ſeats were introduced into Churches, they were ſo diſpoſed, as to confine all perſons, whether kneeling or ſtanding, to turn to the Eaſt; as may be generally ſeen in moſt Country Churches. But ſince, through the modern, irregular form and inequality of ſeating,

And, in *Jeſus Chriſt*, his *only Son*, our *Lord*; who was *conceived* by the *Holy Ghoſt: Born* of the Virgin *Mary*; *Suffered* under Pontius *Pilate;* was *crucified*, *dead*, and *buried;* he deſcended into *hell;* the third day, he *roſe* again from the dead; he aſcended into *heaven*, and, ſitteth on the *right* hand of God, the *Father* Almighty; from *thence* he ſhall come to *judge* the *quick* and the *dead*.

I *believe* in the *Holy Ghoſt*; the holy *Catholick Church*; the *communion* of *Saints*; the *forgiveneſs* of *Sins*; the *reſurrection* of the *body*; and, the *life everlaſting*. *Amen!*

ing, prevailing in populous places, this uniformity, through the whole Service, is rendered impracticable, the Obſervance of it is recommended, at the rehearſal of the Creeds, that we may in *one* inſtance, at leaſt, teſtify that we are one and the ſame body, by ſtanding all one way. The ſecond cuſtom is that of bowing at the name of *Jeſus*, and I muſt more earneſtly recommend the Obſervance of *this*, becauſe founded upon a higher reaſon, and expreſsly enjoined by one of the canons of the Church, in conformity to ſacred writ, which ordains that, "at the name of Jeſus, every knee "ſhould bow and every tongue confeſs that Jeſus Chriſt "was Lord." For which reaſon this reverence hath been more cuſtomarily performed at the Creeds, when this acknowledgement is made in expreſs words, an article of our Confeſſion, *viz.* *In Jeſus Chriſt our Lord.*

(7) Mi-

(7) Miniſter and people kneeling.

Min. The *Lord* be with you!
Anſ. And, with *thy* Spirit!
Min. Let us *pray*.
Min. *Lord*, have *mercy* upon us! (8)
Anſ. *Chriſt*, have *mercy* upon us!
Min. *Lord*, have *mercy* upon us!

The Lord's prayer to be ſaid by the Miniſter and people, aloud.

Our Father, which art in *heaven; hallowed* be thy *name!*---Thy *kingdom*, *come!*---Thy *will* be *done*, in *earth*, as it is in *heaven!*---*Give* us, this day, our *daily* BREAD;---and, forgive us our *treſpaſſes*, *as* we forgive *them* that treſpaſs againſt *us*;---and, *lead*

(7) Here begins the Supplicatory part of the Service in the Collects and Litany.

(8) The "Lord have mercy upon us" is a perfect confeſſion of Sin, though wrapt up in ſo conciſe a form and is well introduced at the commencement of this diſtinct office of Supplication. Being thrice repeated, it is an Invocation to the Trinity; of courſe to repeat it a *fourth* time as is ſometimes done, through ignorance, is, in effect, making *four* perſons in the Trinity. This paſſage in the cloſe of the Litany is to be repeated after the Miniſter or with him, *each* time; but, here it is *not*; the people being only required to recite the line "Chriſt have mercy upon us," the firſt and laſt belonging to the Miniſter.

lead us not into temptation, but, *deliver* us from *evil.* *Amen!*

The Miniſter ſtanding.

Min. O *Lord*, ſhew thy *mercy* upon us;

Anſ. And, *grant* us thy *ſalvation!*

Min. O *Lord*, *ſave* the *King*;

Anſ. And, MERCIFULLY *hear* us, when we *call* upon thee!

Min. Endue thy *Miniſters* with *righteouſneſs*;

Anſ. And, make thy *choſen* people *joyful!*

Min. O *Lord*, *ſave* thy people;

Anſ. And, *bleſs* thine inheritance!

Min. Give *peace* in our time, O *Lord*;

Anſ. Becauſe, there is none *other* that fighteth for us, but only *Thou*, *O God!*

Min. O *God*, make *clean* our *Hearts* within us;

Anſ. And, *take not* thy holy *Spirit* from us!

Here follows the Collect for the Day.

The Collect for Peace.

O *God*, who art the *author* of *peace*, and, *lover* of *concord*, in knowlege of *whom* ſtandeth our *eternal* life, whoſe *ſervice* is *perfect* FREEDOM;---*Defend us*, thy humble ſervants, in all *aſſaults* of our enemies; that we, *truſting* in thy *defence*, may not fear the *power* of *any* adverſaries,---through the *might* of *Jeſus Chriſt* our *Lord! Amen!* (9)

The Collect for Grace.

O *Lord*, our heavenly *Father*, Almighty and everlaſting *God*, who haſt *ſafely* brought us to the *beginning* of this *day*;---*Defend* us in the *ſame* with thy mighty *power*; and, *grant*, that, this day, we *fall* into *no* ſin, neither *run* into *any kind* of danger; but, that *all* our doings may be ordered by

(9) Amen! that is, *So be it!* This ſhould be pronounced audibly and diſtinctly by the people, as it declares their aſſent to the whole of the foregoing prayer.

by thy *governance*, to do, always, *that* is *righteous* in *thy* ſight,----through *Jeſus Chriſt*, our *Lord! Amen!*

The Litany, to be read on Sundays, Wedneſdays, and Fridays, and other days when appointed. All kneeling.

Min. O *God*, the *Father* of Heaven, ---have *mercy* upon us miſerable *ſinners!*

People. O *God*, the *Father* of Heaven,---have *mercy* upon us miſerable *ſinners!*

Min. O *God*, the *Son*, *Redeemer* of the World;---have *mercy* upon us miſerable *ſinners!*

People. O *God*, the *Son*, *Redeemer* of the World;---have *mercy* upon us miſerable *ſinners!*

Min. O *God*, the *Holy Ghoſt*, *proceeding* from the *Father*, and, the *Son*; ---have *mercy* upon us miſerable *ſinners!*

People. O *God*, the *Holy Ghoſt*, *proceeding* from the *Father*, and, the *Son*;---have *mercy* upon us miſerable *ſinners!*

Min.

Here follows the Collect for the Day.

The Collect for Peace.

O *God*, who art the *author* of *peace*, and, *lover* of *concord*, in knowlege of *whom* ſtandeth our *eternal* life, whoſe *ſervice* is *perfect* FREEDOM;---*Defend us*, thy humble ſervants, in all *aſſaults* of our enemies; that we, *truſting* in thy *defence*, may not fear the *power* of *any* adverſaries,---through the *might* of *Jeſus Chriſt* our *Lord! Amen!* (9)

The Collect for Grace.

O *Lord*, our heavenly *Father*, Almighty and everlaſting *God*, who haſt *ſafely* brought us to the *beginning* of this *day*;---*Defend* us in the *ſame* with thy mighty *power*; and, *grant*, that, this day, we *fall* into *no* ſin, neither *run* into *any kind* of danger; but, that *all* our doings may be ordered by

(9) Amen! that is, *So be it!* This ſhould be pronounced audibly and diſtinctly by the people, as it declares their aſſent to the whole of the foregoing prayer.

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The Litany, to be read on Sundays, Wedneſdays, and Fridays, and other days when appointed. All kneeling.

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Min. O *God*, the *Son*, *Redeemer* of the World;---have *mercy* upon us miſerable *ſinners!*

People. O *God*, the *Son*, *Redeemer* of the World;---have *mercy* upon us miſerable *ſinners!*

Min. O *God*, the *Holy Ghoſt*, *proceeding* from the *Father*, and, the *Son*; ---have *mercy* upon us miſerable *ſinners!*

People. O *God*, the *Holy Ghoſt*, *proceeding* from the *Father*, and, the *Son*;---have *mercy* upon us miſerable *ſinners!*

Min.

Min. O holy, bleſſed, and, glorious *Trinity*, three Perſons, and, one God;---have *mercy* upon us miſerable *ſinners!*

People. O holy, bleſſed, and, glorious *Trinity*, three Perſons, and, one God;---have *mercy* upon us miſerable *ſinners!*

Min. Remember not, *Lord*, our *offences*, nor, the *offences* of our forefathers; neither take thou *vengeance* of our *ſins: ſpare* us, good *Lord*, *ſpare* thy people, *whom* thou haſt *redeemed* with thy moſt precious *blood;* and, be not *angry* with us for *ever!*

People. Spare us, good *Lord!*

Min. From all *evil* and *miſchief*, from *ſin*, from the *crafts* and *aſſaults* of the *devil*, from thy *wrath*, and, from *everlaſting* DAMNATION,

People. Good *Lord*, deliver *us* (10)!

Min.

(10) In this Litany, which is a diſtinct office, though it makes part of our Morning Service, what is ſaid, both by Miniſter and People, makes but *one* ſentence, for inſtance, "From all Evil and Miſchief, &c." would be imperfect and

Min. From all *blindneſs* of *heart*; from *pride*, *vain-glory*, and, *hypocriſy*; from *envy*, *hatred*, and, *malice*, and, all *uncharitableneſs*,

People. Good *Lord*, *deliver* us!

Min. From *fornication*, and, all other *deadly* SIN; and, from all the *deceits* of the *World*, the *fleſh*, and, the *devil*,

People. Good *Lord*, *deliver* us!

Min. From *lightning*, and, *tempeſt*; from *plague*, *peſtilence*, and, *famine*; from *battle*, and, *murder*, and, from *ſudden* death,

People. Good *Lord*, *deliver* us!

and have no ſenſe, did not the people go on and fill up the ſenſe, crying, "Good Lord, deliver us!" Hence it appears, how neceſſary it is, that theſe words ſhould not be omitted by any one of the Congregation, for unleſs theſe additions are added to what the Miniſter ſays, the people pray not at all. The interceſſionary part of this form, wherein our Supplications are cloſed with "We beſeech "thee, to hear us good Lord!" is of the ſame kind, and equally neceſſary to be obſerved, as the former.

Cuſtom has introduced the Office of Clerk into our pariſh churches, that the worſhip might not ſuffer by a general neglect, either in the abſence or anſwers of the people; not that any perſon ſhould ſupply or excuſe either; to ſuppoſe therefore that the Clerk is to be the mouth of the Congregation is abſurd.

Min

Min. From all *ſedition*, *privy* CONSPIRACY, and, *rebellion*; from all *falſe* doctrine, *hereſy*, and, *ſchiſm*; from *hardneſs* of *heart*, and, *contempt* of thy *word* and *commandment*,

People. Good *Lord*, *deliver* us!

Min. By the myſtery of thy holy *Incarnation;* by thy holy *Nativity* and *Circumciſion;* by thy *Baptiſm*, *Faſting*, and, *Temptation*,

People. Good *Lord*, *deliver* us!

Min. By thine *Agony* and bloody *Sweat;* by thy *Croſs* and *Paſſion;* by thy precious *Death* and *Burial*, by thy glorious *Reſurrection*, and *Aſcenſion;* and, by the *coming* of the Holy Ghoſt,

People. Good *Lord*, *deliver* us!

Min. In *all* time of our *tribulation;* in *all* time of our *wealth;* in the *hour* of *death*, and, in the *day* of *judgement*,

People. Good *Lord*, *deliver* us!

Min.

Min. We ſinners, do *beſeech* thee to *hear* us, O *Lord God;* and, that it may *pleaſe* thee, to *rule* and *govern* thy holy *Church* univerſal, in the right way;

People. We *beſeech* thee to *hear* us, Good *Lord!*

Min. That it may *pleaſe* thee, to *keep* and *ſtrengthen* in the *true worſhipping* of thee; in *righteouſneſs*, and, *holineſs* of Life, thy ſervant *George*, our moſt gracious *king* and *governor;*

People. We *beſeech* thee to *hear* us, good *Lord!*

Min. That it may *pleaſe* thee, to *rule* his *heart* in thy *faith*, *fear*, and, *love;* and, that he may *evermore* have *affiance* in thee, and, *ever ſeek* thy honour and glory;

People. We *beſeech* thee to *hear* us, good *Lord!*

Min. That it may *pleaſe* thee, to be his *defender* and *keeper*, giving him the *victory* over all his *enemies;*

People.

People. We *beſeech* thee to *hear* us, good *Lord!*

Min. That it may *pleaſe* thee, to *bleſs* and *preſerve* our gracious *Queen*, Charlotte, his royal highneſs *George*, Prince of Wales, and, all the *royal family;*

People. We *beſeech* thee to *hear* us, good *Lord!*

Min. That it may *pleaſe* thee, to *illuminate* all *biſhops*, *prieſts*, and, *deacons*, with true *knowledge* and *underſtanding* of thy *word;* and, that, both by their preaching and living, they may *ſet it forth*, and *ſhew* it, *accordingly*;

People. We *beſeech* thee to *hear* us, good *Lord!*

Min. That it may *pleaſe* thee, to *endue* the *Lords* of the *Council*, and, *all* the Nobility, with *grace*, *wiſdom*, and, *underſtanding*;

People. We *beſeech* thee to *hear* us, good *Lord!*

Min.

Min. That it may *pleaſe* thee, to *bleſs* and *keep* the Magiſtrates; giving them *grace* to *execute* JUSTICE, and, to *maintain* TRUTH;

People. We *beſeech* thee to *hear* us, good *Lord!*

Min. That it may *pleaſe* thee, to *bleſs* and *keep all* thy people;

People. We *beſeech* thee to *hear* us, good *Lord!*

Min. That it may *pleaſe* thee, to give to all Nations, *unity*, *peace*, and, *concord*;

People. We *beſeech* thee to *hear* us, good *Lord!*

Min. That it may *pleaſe* thee, to give us an heart to *love*, and, *dread* thee, and, diligently to *live* after thy *commandments*;

People. We *beſeech* thee to *hear* us, good *Lord!*

Min. That it may *pleaſe* thee, to give to all thy people, *increaſe* of *grace*, to *hear* meekly thy *Word*, and,

and, to *receive* it, with *pure* AFFECTION; and, to *bring forth* the *fruits* of the *Spirit*;

People. We *beſeech* thee to *hear* us, good *Lord!*

Min. That it may *pleaſe* thee, to bring into the way of *truth*, *all* ſuch as have *erred*, and, are *deceived*;

People. We *beſeech* thee to *hear* us, good *Lord!*

Min. That it may *pleaſe* thee, to *ſtrengthen* ſuch as do *ſtand*; and, to *comfort* and *help* the *weak-hearted*; to *raiſe up* them that *fall*; and, finally, to *beat down Satan* under our feet;

People. We *beſeech* thee to *hear* us, good *Lord!*

Min. That it may *pleaſe* thee, to *ſuccour*, *help*, and, *comfort*, *all* that are in *danger*, *neceſſity*, and, *tribulation*;

People. We *beſeech* thee to *hear* us, good *Lord!*

Min. That it may *pleaſe* thee, to *preſerve*, *all* that *travel*, by land or by

by water, *all* women *labouring of Child*, *all ſick* perſons, and, *young* children, and, to ſhew thy *pity* upon *all priſoners* and *captives*;

People. We *beſeech* thee to *hear* us, good *Lord!*

Min. That it may *pleaſe* thee, to *defend* and *provide for*, the *fatherleſs* children and *widows*, and *all* that are *deſolate* and *oppreſſed*;

People. We *beſeech* thee to *hear* us, good *Lord!*

Min. That it may *pleaſe* thee, to have *mercy* upon all men;

People. We *beſeech* thee to *hear* us, good *Lord!*

Min. That it may *pleaſe* thee, to *forgive* our *enemies*, *perſecutors*, and *ſlanderers*, and, to *turn* their *hearts*;

People. We *beſeech* thee to *hear* us, good *Lord!*

Min. That it may *pleaſe* thee, to *give* and *preſerve*, to our *uſe*, the

kindly *fruits* of the earth, ſo as, in *due* time, we may *enjoy* them;

People. We *beſeech* thee to *hear* us, good *Lord!*

Min. That it may *pleaſe* thee, to *give* us *true* REPENTANCE; to *forgive* us all our *ſins*, *negligences*, and, *ignorances*; and, to *endue* us with the *grace* of thy holy *Spirit*, to *amend* our *lives*, according to thy holy *word*;

People. We *beſeech* thee to *hear* us, good *Lord!*

Here drop the Voice an Octave.

Min. Son of *God*, we *beſeech* thee to *hear* us!

People. Son of *God*, we *beſeech* thee to *hear* us!

Min. O *Lamb* of *God*, that takeſt away the *ſins* of the World;

Anſw. Grant us thy *peace!*

Min. O *Lamb* of *God*, that takeſt away the *ſins* of the World;

Anſw. Have *mercy* upon us!

The following ejaculations the people ſhould repeat after the Miniſter (11), as well as the Lord's prayer.

O *Chriſt*, *hear* us!
Lord, have *mercy* upon us!
Chriſt, have *mercy* upon us!
Lord, have *mercy* upon us!

Our *Father*, which art in *heaven*; *hallowed* be thy *name!*---Thy *kingdom*, *come!*---Thy *will* be *done*, in *earth*, as it is in *heaven!*---*Give* us, this day, our *daily* BREAD;---and forgive us our *treſpaſſes*, *as* we forgive *them* that treſpaſs againſt *us*;---and, *lead us not* into temptation, but, *deliver* us from *evil:*---for, *thine* is the *kingdom*, and, the *power*, and, the *glory;* for *ever* and *ever! Amen!*

Min. O Lord, *deal* not with us after our *ſins;*

Anſw. Neither *reward* us after our *iniquities!*

Let us *pray.*

O *God*, merciful *Father*, that *deſpiſeſt not* the *ſighings* of a *contrite* heart,

(11) See note 8.

nor the *desire* of such as be *sorrowful;* ---*Mercifully* ASSIST our *prayers*, that, we make before thee, in all our *troubles* and *adversities*, whensoever they *oppress* us; and, graciously *hear* us, that those *evils*, which the craft and subtilty of the Devil or Man *worketh* against us, be brought to *nought*, and, by the *providence* of thy *goodness*, they may be *dispersed;* that, we, thy servants, being *hurt* by no *persecutions*, may evermore *give thanks* unto thee in thy holy *Church*, --- through *Jesus Christ*, our *Lord!*

People. O *Lord*, arise, *help* us, and, *deliver* us for thy *Name's* sake!

Min. O *God*, we have *heard* with our ears, and, our *Fathers* have *declared* unto us the noble *works*, that thou *didst* in *their* days, and, in the *old time* before them.

People. O *Lord*, arise, *help* us, and, *deliver* us for thine *honour!*

Min.

Min. Glory be to the *Father*, and, to the *Son*, and, to the *Holy Ghoſt;*

People. As it was in the *beginning*, is *now*, and *ever* ſhall be: *World without end! Amen!*

Min. From our *enemies*, *defend* us, O *Chriſt.*

People. Graciouſly *look* upon our *afflictions!*

Min. Pitifully *behold* the *ſorrows* of our *hearts!*

People. Mercifully *forgive* the *ſins* of thy people!

Min. Favourably, with *mercy*, *hear* our *prayers!*

People. O *Son* of *David*, have *mercy* upon us!

Min. Both now and ever, *vouchſafe* to *hear* us, O *Chriſt!*

People. Graciouſly *hear* us, O *Chriſt*; ---graciouſly *hear* us, O *Lord* Chriſt!

Min. O *Lord*, let thy *mercy* be *ſhewed* upon us;

People. As we do put our *truſt* in thee!

Let

Let us *pray*.

WE humbly *beſeech* thee, O *Father*, *mercifully* to *look* upon our *infirmities*; and, for the *glory* of thy *Name*, turn from us all thoſe *evils*, that we, moſt righteouſly, have *deſerved*; and, *grant*, that, in all our *troubles*, we may put our *whole* truſt and confidence in thy *mercy*, and, evermore *ſerve* thee in *holineſs* and *pureneſs* of living to thy *honour* and *glory*,---through our *only* Mediator and Advocate, *Jeſus Chriſt* our *Lord! Amen.*

Prayer in time of War.

O Almighty *God*, *King* of all *kings*, and, *Governor* of *all* things; whoſe *power* no creature is *able* to reſiſt; to *whom* it belongeth *juſtly* to *puniſh ſinners*, and to be *merciful* to them that *truly* REPENT;---*Save* and *deliver* us, we humbly *beſeech* thee, from the *hands* of our *enemies*; *abate* their *pride*, *aſſwage* their *malice*, and, *confound*

found their *devices*; that, we, being armed with *thy* defence, may be preſerved *evermore* from all perils, to glorify *thee*, who art the *only* giver of all *victory*,---through the *merits* of thy only *Son*, *Jeſus Chriſt*, our *Lord! Amen!*

A Prayer for the Parliament.

Moſt gracious *God*, we humbly *beſeech* thee, as for this *kingdom* in *general*, ſo *eſpecially*, for the high court of *Parliament*, under our moſt religious and gracious *King*, at this time, *aſſembled:* that thou wouldeſt be *pleaſed* to *direct* and *proſper* all their *conſultations* to the *advancement* of thy *glory*, the *good* of thy *Church*, the *ſafety*, *honour*, and, *welfare* of our *Sovereign* and his *Kingdoms*; that *all* things may be ſo *ordered*, and, *ſettled*, by their *endeavours*, upon the *beſt* and *ſureſt* foundations, that *peace* and *happineſs*, *truth* and *juſtice*, *religion* and *piety*, may be *eſtabliſhed* among

among us, for *all* generations. *Theſe* and all *other* neceſſaries, for *them*, for *us*, and, thy *whole Church*, we humbly *beg*, in the *Name* and *Mediation* of *Jeſus Chriſt*, our moſt bleſſed *Lord* and *Saviour! Amen!*

The above prayer for the Parliament is followed by the general thankſgiving, &c. except when the Litany is not read, then, the next prayers, viz. that for the King, and the reſt, immediately follow the Collect for Grace.

A Prayer for the King.

O *Lord*, our heavenly *Father*, *high* and *mighty*, *King* of kings, *Lord* of lords, the only *ruler* of princes, who doſt, from thy throne, *behold* all the dwellers upon earth;---Moſt heartily we *beſeech* thee, with thy *favour*, to *behold* our moſt gracious *Sovereign Lord*, King George; and, ſo *repleniſh* him with the *grace* of thy holy *Spirit*, that he may alway *incline* to thy *will*, and, *walk* in thy *way: endue* him *plenteouſly* with *heavenly* gifts; *grant* him in *health* and *wealth long*

to

to live; *ſtrengthen* him, that he may *vanquiſh* and *overcome all* his enemies; and, finally, after *this life*, he may attain *everlaſting* JOY and FELICITY, ---through *Jeſus Chriſt*, our *Lord! Amen!*

A Prayer for the Royal Family.

ALmighty *God*, the *Fountain* of all *goodneſs*;---We humbly *beſeech* thee to *bleſs* our gracious *Queen*, *Charlotte*, his royal highneſs *George*, prince of Wales, and, all the *royal family: endue* them with thy *Holy Spirit; enrich* them with thy heavenly grace; *proſper* them with all *happineſs*; and, *bring* them to thine everlaſting *kingdom*,--through *JeſusChriſt*, our *Lord! Amen!*

A Prayer for the Clergy and People.

ALmighty and everlaſting *God*, who alone workeſt *great* marvels;---Send down upon our *Biſhops* and *Curates*, and, all *Congregations* committed to their

their *charge*, the healthful *Spirit* of thy *grace*; and, that they may *truly* PLEASE thee, *pour* upon them the continual *due* of thy *bleſſing*.---Grant this, O *Lord*, for the *honour* of our Advocate and Mediator *Jeſus Chriſt*! *Amen*!

When the Litany is not read, theſe prayers are followed by the prayers in War and for the Parliament, as above; as alſo by the prayer for all conditions of Men.

A General Thankſgiving.

Almighty *God*, *Father* of all *mercies*, ---we, thine *unworthy* Servants, do *give* thee moſt *humble* and *hearty* THANKS for all thy *goodneſs* and *loving kindneſs* to *us* and to *all* Men [*particularly* to *thoſe* who deſire *now* to offer up their *praiſes* and *thankſgivings* for thy *late* mercies *vouchſafed* unto them (12).] We *bleſs* thee for our *creation*, *preſervation*, and, all the

(12) Though it is incumbent on all Perſons to return God this public thanks for any Mercies received, it ſhould never be omitted by thoſe who have before ſought the prayers of the Church.

bleſſings

bleſſings of *this life;* but, *above all,* for thine ineſtimable *love,* in the *redemption* of the world, by our Lord *Jeſus Chriſt;* for the *means* of *grace,* and, for the *hope* of *glory* (13). And, we beſeech thee to give us *that due ſenſe* of all thy *mercies,* that our hearts may be *unfeignedly* THANKFUL; and, that we may *ſhew forth* thy *praiſe,* not only with our *lips,* but, in our *lives;* by *giving up* ourſelves to thy *ſervice,* and, by walking before thee in *holineſs* and *righteouſneſs, all our days,*---through *Jeſus Chriſt* our *Lord!*---to *whom,* with *thee,* and, the *Holy Ghoſt,* be all *honour* and *glory World without End! Amen!*

(13) In reading this beautiful Climax, the voice ſhould be kept up and the Emphaſis be gradually fuller and fuller to the end: For we here thank God for the *many* benefits we have received at his hands, beginning with that original bleſſing "our Creation," then, "preſervation," attended with all the ſecondary benefits and "bleſſings of Life," but above all, becauſe the greateſt of all, "our redemption," attended with all "the means of Grace and hopes of Glory:" thus aſcending through the long ſcale of bleſſings received, from temporal to ſpiritual; from the firſt to the laſt; from our coming forth *from* God, to our returning *to* him again.

A Prayer

A Prayer of St. Chryſoſtom.

Almighty *God*, who haſt given us *grace*, at this time, with one accord, to make our common *ſupplications* unto thee; and, doſt *promiſe*, that, when two or three are gathered together in thy *Name*, thou wilt *grant* their requeſts;---*Fulfil*, now, O *Lord*, the deſires and petitions of thy Servants, as may be moſt *expedient* for them; *granting* us, in *this* world, *knowledge* of thy *truth*, and, in the World to *come*, *life* everlaſting! *Amen!*

The *grace* of our *Lord*, *Jeſus Chriſt*, and, the *love* of *God*, and, the *fellowſhip* of the *Holy Ghoſt*, *be* with us all, *evermore! Amen!*

THE COMMUNION SERVICE.

Miniſter ſtanding, people kneeling.

OUR *Father*, which art in *heaven*; *hallowed* be thy *Name!*---Thy *kingdom*, *come!*---Thy *will* be *done*, in *earth*, as it is in *heaven!*---*Give* us, this day, our *daily* BREAD;---and, *forgive* us our *treſpaſſes*, *as* we forgive *them* that treſpaſs againſt *us;*---and, *lead us not* into temptation, but, *deliver* us from *evil:*---for, *thine* is the *kingdom*, and, the *power*, and, the *glory;* for *ever* and *ever! Amen!*

ALMIGHTY *God*, unto *whom* all hearts be *open*, all deſires *known*, and, from *whom* no ſecrets are *hid;*---*Cleanſe* the *thoughts* of our hearts by the *inſpiration* of thy *Holy Spirit*; that, we may *perfectly* LOVE thee, and, *worthily* MAGNIFY thy holy *Name*,---through *Chriſt*, our *Lord! Amen!*

Min. *God* ſpake theſe words and *ſaid*---(14) *I* am the *Lord*, thy *God:* Thou ſhalt have none other Gods but *me.*

People. *Lord*, have *mercy* upon us, and *incline* our *hearts* to keep *this Law!*

Min. Thou ſhalt not make to thyſelf any graven *Image*, nor the *likeneſs* of *any thing* that is in *heaven* above, or, in the *earth*, beneath, or, in the *water*, under the *earth.* Thou ſhalt not *bow down* to them nor *worſhip* them; for *I*, the *Lord*, thy *God*, am a *jealous* God, and *viſit* the *ſins* of the fathers upon the children, unto the third and fourth generation of them that *hate* me; and, ſhew *mercy* unto thouſands in them that *love* me, and *keep* my *commandments.*

(14) The Miniſter here is ſuppoſed to repreſent God Almighty and to declare to the people the ten Commandments, which they are to receive *kneeling*, the poſture of reverence and ſubmiſſion to what God commands.

People.

People. Lord, have *mercy* upon us, and *incline* our *hearts* to keep *this Law!*

Min. Thou ſhalt not take the *Name* of the *Lord*, thy *God*, in *vain:* for, the *Lord* will not hold *him* guiltleſs, that taketh his *Name* in *vain.*

People. Lord, have *mercy* upon us, and *incline* our *hearts* to keep *this Law!*

Min. Remember, that thou *keep holy* the *Sabbath day. Six* days ſhalt thou *labour*, and, *do* all that thou *haſt* to do; but the *ſeventh day* is the *Sabbath* of the *Lord*, thy *God. In* it thou ſhalt do no *manner* of work, *thou*, and, thy *Son*, and, thy *daughter*, thy *man-ſervant*, thy *maid-ſervant*, thy *cattle*, and, the *ſtranger* that is within thy gates. For, in *ſix* days the Lord *made* heaven and earth, the ſea, and *all* that in them is, and, *reſted* the *ſeventh day; wherefore*, the Lord *bleſſed* the *ſeventh day*, and, *hallowed* it.

People.

People. Lord, have *mercy* upon us, and *incline* our *hearts* to keep *this Law!*

Min. Honour thy *Father*, and, thy *Mother*; that, thy *days* may be *long* in the *land*, which the Lord, thy *God*, giveth thee.

People. Lord, have *mercy* upon us, and *incline* our *hearts* to keep *this Law!*

Min. Thou ſhalt do no *murder.*

People. Lord, have *mercy* upon us, and *incline* our *hearts* to keep *this Law!*

Min. Thou ſhalt not commit *adultery.*

People. Lord, have *mercy* upon us, and *incline* our *hearts* to keep *this Law!*

Min. Thou ſhalt not *ſteal.*

People. Lord, have *mercy* upon us, and *incline* our *hearts* to keep *this Law*

Min.

Min. Thou ſhalt not bear *falſe* witneſs againſt thy neighbour.

People. Lord, have *mercy* upon us, and *incline* our *hearts* to keep *this Law!*

Min. Thou ſhalt not *covet* thy neighbour's *houſe*, thou ſhalt not *covet* thy neighbour's *wife*, nor his *Servant*, nor his *maid*, nor his *Ox*, nor his *aſs*, nor *any thing* that is *his*.

People. Lord, have *mercy* upon us, and, write *all* theſe thy *Laws* in our *hearts*, we *beſeech* thee!

Let us pray,

Almighty *God*, whoſe *Kingdom* is *everlaſting*, and, *power*, *infinite*;--- Have *mercy* upon the whole *Church*; and, ſo *rule* the *heart* of thy choſen ſervant, *George*, our King and Governor; that *he*, (knowing *whoſe* Miniſter he is), may, above all things, *ſeek thy honour* and *glory*; and, that *we*, and, *all* his *ſubjects* (*duly* conſidering *whoſe* authority he hath)

may faithfully *ſerve*, *honour* and humbly *obey him*, in *thee*, and, for *thee*, according to thy bleſſed *word* and *Ordinance!*-----through *Jeſus Chriſt*, our Lord!---Who, with *Thee*, and, the *Holy Ghoſt*, liveth and reigneth, ever, *one* God, *world without end. Amen!*

Here ſhall follow the Collect for the Day, the Epiſtle and the Goſpel.

I *believe* in *one God*, the *Father* Almighty, *Maker* of heaven and earth, and, of *all* things *viſible* and *inviſible:*

And, in *one Lord*, *Jeſus Chriſt*, the *only begotten Son* of God, begotten of his Father, *before all worlds*, *God* of *God*, *Light* of *Light*, *very God* of *very God*, *begotten*, not *made*, being of *one ſubſtance* with the *Father*, by whom all things were made; *who*, for *us*, men, and, for our *ſalvation*, *came down* from *heaven;* and, was *incarnate* by the *Holy Ghoſt*, of the *Virgin Mary;* and, was made *Man*, and

and, was *crucified* alſo for us, under Pontius Pilate. He *ſuffered*, and, was *buried*, and, the third day, he *roſe* again, according to the *Scriptures*, and, *aſcended* into heaven, and, ſitteth at the *right* hand of the *Father*. And, he ſhall come again, with *glory*, to *judge* both the *quick* and the *dead:* whoſe *kingdom* ſhall have no *end*.

And, I *believe* in the *Holy Ghoſt*, the Lord and giver of Life, who *proceedeth* from the *Father* and the *Son;* who, with the Father and the Son together, is *worſhipped* and *glorified;* who *ſpake* by the *prophets*. And, I *believe one* Catholic and Apoſtolic *Church;* I *acknowledge one Baptiſm* for the remiſſion of Sins; and, I *look for* the *reſurrection* of the dead, and, the *life* of the *World to come*. *Amen!*

The Bleſſing.

The *Peace* of *God*, which paſſeth *all underſtanding*, *keep* your *hearts* and *minds* in the *knowledge*, and, *love* of *God*, and, of his *Son*, *Jeſus Chriſt*, our *Lord:* and, the *bleſſing* of *God* Almighty, the Father, the Son, and, the Holy Ghoſt, *be* amongſt you, and *remain* with you *always! Amen!*

The

The EVENING SERVICE

Is the ſame as the Morning Service, till we come to the 95th Pſalm, which is here to be omitted. The firſt Leſſon then is to be read; after which the following is to be ſaid or ſung.

MY *ſoul* doth *magnify* the *Lord*, and, my *ſpirit* hath *rejoiced* in *God*, my *Saviour;*

For, he hath *regarded* the *lowlineſs* of his hand-maiden.

For, behold! From *henceforth*, all generations ſhall call me *bleſſed*;

For, he that is *mighty* hath *magnified* me; and, *holy* is his *Name*.

And, his *mercy* is on *them* that *fear* him, throughout all generations.

He hath ſhewed *ſtrength* with his arm, he hath ſcattered the *proud* in the *imagination* of their *hearts*.

He hath *put down* the *mighty* from their ſeat; and hath *exalted* the *humble* and *meek*.

He

He hath *filled* the *hungry* with good things; and, the *rich* he hath ſent *empty* away.

He, remembering his *mercy*, hath *holpen* his ſervant, *Iſrael*, as he *promiſed* to our *forefathers*, *Abraham*, and his ſeed for ever.

Glory be to the *Father*, and, to the *Son*, and, to the *Holy Ghoſt;*

As it was in the *beginning*, is *now*, and, *ever* ſhall be: *World without end! Amen!*

Here the ſecond Leſſon is to be read.

The Song of Simeon.

Lord, *now* letteſt thou thy Servant *depart* in peace, according to thy *word!*

For, mine eyes have *ſeen* thy *ſalvation*,

Which thou haſt *prepared* before the face of *all* people;

To be a *light* to lighten the Gentiles, and, to be the *glory* of thy people *Iſrael.*

Glory

Glory be to the *Father*, and, to the *Son*, and, to the *Holy Ghoſt;*

As it was in the *beginning*, is *now*, and *ever* ſhall be: *World without end! Amen!*

Here follows the Creed, as in page 20, the Lord's Prayer, and Sentences after it; then, the Collect for the day.

All kneeling.

O *God*, from whom all *holy* DESIRES, all *good* COUNSELS, and all *juſt* WORKS, do proceed ;--*Give* unto thy ſervants *that peace* which the world *cannot* give; that, both our *hearts* may be *ſet* to *obey* thy *commandments*, and, alſo, that by *thee*, we being *defended* from the *fear* of our *enemies*, may paſs our time in *reſt* and *quietneſs*,--- through the *merits* of *Jeſus Chriſt* our *Saviour! Amen!*

A Collect for Aid againſt Perils.

Lighten our *darkneſs*, we beſeech thee, O *Lord;* and, by thy great *mercy*, *defend* us from all *perils* and *dangers*

dangers of *this night*, for the *love* of thine only *Son*, our *Saviour*, *Jeſus Chriſt! Amen!*

Next follow the Prayer for the King, that for the Royal Family, and that for the Clergy and People, as in the Morning Service. And alſo the Prayers in time of War, and for the Parliament, if occaſion requires.

A Prayer for all Conditions of Men.

O *God*, the *Creator* and *Preſerver* of all Mankind,---We humbly *beſeech* thee for all *ſorts* and *conditions* of Men, that thou wouldeſt be *pleaſed* to *make* thy *ways known* unto them, thy *ſaving health*, unto *all* nations. More *eſpecially*, we pray for the *good eſtate* of the Catholic *Church*; that it may be ſo *guided* and *governed* by thy good *Spirit*, that, all who *profeſs* and *call* themſelves *Chriſtians*, may be led into the *Way* of *truth*, and, *hold* the *faith* in *unity* of *Spirit*, in the *bond* of *peace*, and, in *righteouſneſs* of *life*. Finally, we commend to thy fatherly *goodneſs*, *all* thoſe who are *any ways* afflicted or diſtreſſed in *mind*, *body*,

body, or *eſtate*; [*eſpecially*, *thoſe* for whom our prayers are *deſired* (15)], that

(15) Though a perſon viſited with *any* kind of Affliction, may, here, enjoy the prayers of a Congregation, ſtill the Church principally intends it for *bodily* ſickneſs, that perſons in this ſituation may not periſh, like Aſa, of whom it is recorded, for our admonition, that "in his diſeaſe, "he ſought not to the Lord, but the phyſicians." 2 Chron. 16. 12. See Note 12.

In order to divide the Service and give the Miniſter ſome relaxation, the Church has introduced a portion of the ſinging Pſalms, which, however little may be thought of it, is a principal part of Divine Worſhip. The cuſtomary and idle Selection of a few diſcordant pſalm-ſingers in Country Churches, has, in a great meaſure, deſtroyed the Solemnity of this part of our Worſhip; but, it does not hence follow that the Inſtitution is the worſe, or that the office ſhould be leſs attended to. It is the duty of every one to join where they can, and that *ſtanding*. We are directed to *ſing* "with the ſpirit and the underſtanding;" which is impoſſible to be *properly* done upon our ſeats, as is too frequently the caſe. Let every one, therefore, riſe upon his feet and add his ſong of praiſe to that of others, not ſo loud as to be heard alone, but yet enough to increaſe the ſwell, and convince his God, that he is not backward in raiſing his voice in ſounds of Praiſe and Songs of general thankſgiving.

Worſhip thus ended, the Miniſter is directed to inſtruct his congregation, by an expoſition of ſome part of the holy Scriptures, during which time, it is expected that the people be attentive, and that they endeavour to profit by what he ſays. This the church, in one of her Canons, has particularly enjoined; where it is expreſſly ſaid, that "none "ſhall diſturb the ſervice or Sermon by walking or talking, "or any other way; nor depart out of the Church during "the time of Service or Sermon, without ſome urgent or "reaſonable cauſe."

that it may *pleaſe* thee to *comfort* and *relieve* them, according to their ſeveral *neceſſities*, giving them *patience* under their *ſufferings*, and, a *happy* ISSUE out of all their *afflictions*. And, this we *beg*, for *Jeſus Chriſt*, his *ſake! Amen!*

The general Thankſgiving, Prayer of St. Chryſoſtom, and Bleſſing, as in the Morning Service, cloſe the Evening Service.

The Service thus ended, the people are at liberty to depart: but, firſt, it is expected, that, as at their entrance they bowed down to God in ſome ſhort private prayer, ſo at their departure they would do the ſame, as for inſtance:

"Make me not, O Lord, a *hearer* only, but, a *doer* of "thy word: teach me to profit by what I have, this day, "heard; impreſs it deeply upon my heart, that it may "bring forth fruits meet for repentance. Grant this, "gracious Lord, for thine only Son, Jeſus Chriſt's Sake!"

IF this Specimen of Part of the Common Prayer ſhould meet with the Approbation of the Publick, it is the Editor's Intention to publiſh the Remainder at ſome future Period.

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